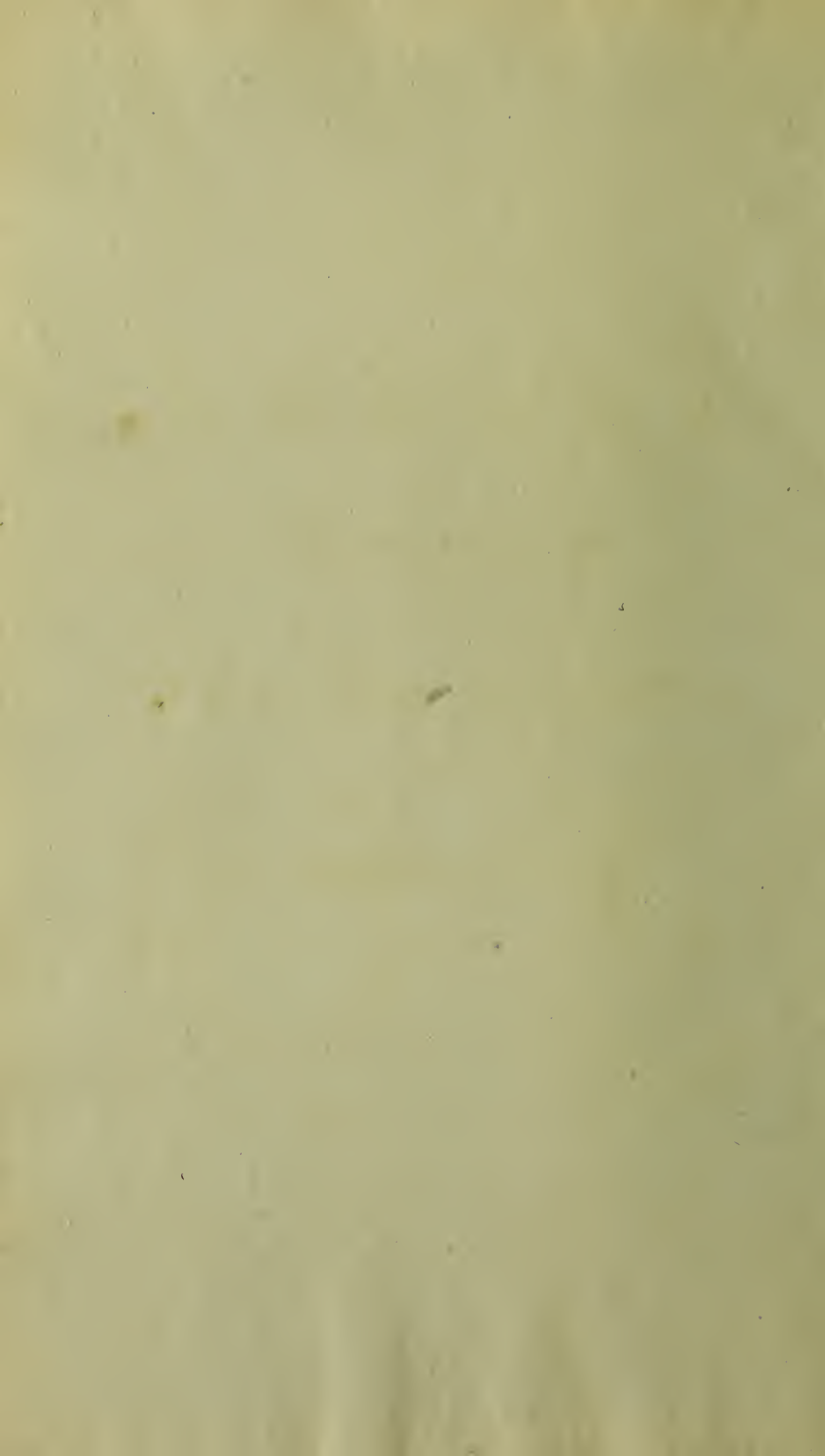


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S E R M O N

PREACHED BEFORE THE

H U M A N E S O C I E T Y.

[Price One Shilling.]

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A
S E R M O N

PREACHED AT

St. ANDREW's, HOLBORN,

On SUNDAY, APRIL 7,

AND AT

The PARISH CHURCH of CLAPHAM,

On SUNDAY, MAY 26, 1782,

For the BENEFIT of the

HUMANE SOCIETY,

Instituted for the

RECOVERY of PERSONS apparently DEAD
by DROWNING.

By ROBERT ANTHONY BROMLEY,

RECTOR of St. MILDRED's in the POULTRY,

LECTURER of St. JOHN's, HACKNEY, and

MINISTER of FITZROY - CHAPEL.



L O N D O N :

PRINTED FOR THE SOCIETY,

And sold by J. F. and C. RIVINGTON, B. WHITE, C. DILLY,
W. OWEN, T. JONES, DENIS and SON; J. PHILLIPS,
and J. WADE.

M DCC LXXXII.



Minister of Fitzroy-Chapel.
Lecturer of St. John's, Hackney, and

L O N D O N :
PRINTED FOR THE SOCIETY,
W. Owen, T. Jones, Denis and Son; J. Phillips,
and J. Wade.
M D C C L X X I I I .

ANNIVERSARY MEETING OF THE
SOCIETY.

12th April, 1782.

Ordered Unanimously,

THAT the Thanks of this Society
be given to the Rev. ROBERT
ANTHONY BROMLEY, for his excellent
Sermon preached in Favour of this
Institution, and that he be requested to
publish the same.

W. HAWES,

Register & Sec.

ANNUAL MEETING OF THE
SOCIETY.

1894.

General Assembly.

THAT the Trustees of the
Society do hereby certify
that the following is a
true and correct copy of the
minutes of the meeting of the
Society held on the 1st day of
January, 1894.

Witness my hand and seal this 1st day of January, 1894.

WILLIAM W. WILSON,

Secretary.

Attest my hand and seal this 1st day of January, 1894.

WILLIAM W. WILSON,

Secretary.

TO THE MOST NOBLE
CHARLES WATSON WENTWORTH,

MARQUIS OF ROCKINGHAM, &c. &c.

KNIGHT OF THE MOST NOBLE ORDER
OF THE GARTER,

A N D

PRIME MINISTER OF ENGLAND.

MY LORD,

I Wish to introduce to your notice
the HUMANE SOCIETY, whose pur-
poses TO RECOVER THE DROWNED
AND SUFFOCATED TO LIFE, may claim
the attention of every patriot-mind,
and then most naturally of him,

A 2 who

who stands foremost in the ambition,
and I hope in the power, to SAVE
his country.

I therefore entreat your permission to inscribe the following discourse to your name. High as your Lordship's heart is known to beat in humanity, it is a new species of feeling that is awakened, when we shew *the dead restored to life*. To heal the sick, to cure the wounded, to provide for the destitute, to reclaim the bad, to meet the various accidents and calamities of life with needful relief, are portions of benevolence, which fasten on the heart more readily and strongly from the habit of seeing and feeling the evils
which

which appeal to us. But if any or all of these together mark high the generosity, which comes forward to dispense them; there cannot be a question, but in the order of beneficence they must yield the palm to the exalted purpose of restoring *life* ---the grand capacity of all other gifts and enjoyments---the great end to which all the other beneficences serve---and with life itself, perhaps a new turn of mind, which may save the individual for ever.

When the momentous interests of this almost ruined nation, to recover which your great integrity has stepped forth, under every discouragement

ragement but the thankful voice of
 the people, shall give you leisure to
 see the wonderful lights which the
 HUMANE SOCIETY has thrown on
 the human system, and the growing
 extensiveness of its actual blessings
 to many parts of this island, it will
 make the honors of your admini-
 stration, or, in other words, YOUR
 PATRONAGE OF THE PEOPLE, com-
 plete, that to your labors for *rais-*
ing the dead to life, in a political
 sense, you added a zeal for the same
 glorious work in a literal, by bring-
 ing that to be a national object,
 which is so conspicuously a national
 benefit.

That

That your Lordship may long be happy, with this grateful nation, in the fruits of your upright views to give restoration to its liberties and its welfare, is the prayer of,

My Lord,

Your Lordship's

sincere Well-wisher,

and most obedient Servant,

Robert Anthony Bromley.

Fitzroy Chapel, June 1, 1782.

LUKE, CHAP. viii. VER. 52.

“ SHE IS NOT DEAD, BUT SLEEPETH.”

TO restore the dead to life is the summit of all miraculous attestations, which the Divine Power has vouchsafed either to the special commission of individuals, or to any religion, delivered from Heaven. And the same wonderful operation, in such earlier circumstances of mortality as may leave it practicable by mere human abilities, must equally be the summit of glory to scientific skill. Of all the means, which divine or human exertions can employ, to lift the admiration, or win the love of a beholding world, none can ensure these more completely than calling back into life those who are dear to

B

us.

us. A variety of the most powerful circumstances concur to accumulate favor on this pretension. On the one hand, it is flattered by that ambition, which pushes every great mind to new acquisitions of knowledge, and especially where a hope is given of realizing what appeared marvellous in its kind : On the other, it obtains an advocate in every heart that shares its blessings ; it meets a blessing returned by the strongest pledges of affection, by all the powers that rouse the soul to its highest pitch, by that combined fervor of our most passionate feelings, which forms the unspeakable transition from inconsolable affliction to an ecstasy of happiness, swelling out into all that love, joy, gratitude can express, for so precious a recovery of what was deemed to be lost, as that of the life of a fellow creature.

But this is speaking a language, which till now was not given us. Till this *Humane Society*, by its successful endeavors to arrest the hand of death, justified us in speaking

speaking thus confidently of the power of robbing him of his triumphs, this language must have covered every mouth that uttered it with all the reproach of insolent imposture. But the bounds are still marked with modesty, treading as this Society yet does only on the threshold of these astonishing discoveries. It presumes to communicate a blessing, not which past ages had no hints of, but which having appeared in slighter or stronger views to former times, found not in any professors diligence enough to penetrate thro' the outer darkness that surrounded it, to the delight and the utility which awaited their labors in the end; and it entrusts to the encouragement of the world the probability of a farther progress, which may effect the recovery of life in cases hitherto unattempted, and perhaps after periods which have not yet suffered success to attend its endeavors.

In the passage of scripture before us, our minds are drawn very forcibly to the grounds

grounds on which this Society hath founded its exertions. The language in which our Saviour has there expressed himself on a case of mortality, must strike every one who has attended to the physical principles, which called this institution into being : Without ascribing more science than may needs be granted to him, *in whom were hid all the treasures of wisdom and knowledge*, it is doubtless saying as little as we can to aver, that under the simplest figure he has spoken what the most improved philosophy confirms. In other respects too, there are circumstances attending that case, wherein our Saviour graciously interfered, which tally so exactly with what have attended this Society in its endeavors, that the latter will not suffer by that notice of them, which will be given in its place.

The young woman to whom the text refers, the daughter of *Jairus*, was at the point of death, when her father went to importune

importune the well-known miraculous power of Jesus Christ to restore her to health. He graciously consented. But being detained in his way by an occasion which was given him of performing another miracle on a poor diseased woman, some time had elapsed before he reached the father's house. In this interim, messengers brought word that the maid was dead. But to him who could afterwards raise *Lazarus* from a state of putrefaction, it was the same thing whatever was the stage of mortality. Comforting therefore the disconsolate father and his friends, he proceeded on his way. When he arrived at the house, he found by the lamentations of those who were within, and the ceremonies employed on occasions of death, that, to every usual idea, the maid was dead. They assured him that she was so. They were so confident of it, that having never seen him raise the dead to life (this was the first instance) they humbly declined to give him the trouble of proceeding farther.

Here then he replies in the words of the text, *She is not dead, but sleepeth.*

In what sense are we to understand this ? From an authority like his, doubtless this must have spoken infinite comfort, if they could so dispossess themselves of what all their senses told them, that she had expired, as to receive his assurance that *she slept*, in its first and simple idea. But we find they could not. And in such a literal meaning of the expression, that *she slept*, it was impossible that he could press the assertion.

Was it then in order to gratify a modesty of character, and not to appear to vaunt himself in the fullest display of his omnipotence, that he so spake ? Doubtless his modesty was great on all occasions, and singularly so in this ; especially when he suffered none but three of his disciples, with the father and mother, to be eye-witnesses of the restoration of the child. But in no circumstance was this personal delicacy ever
suffered

suffered to operate so as to reduce the degree of splendor which was due to his mission, from the real nature of the case ; which must have happened here, if by any expression he had given a sanction to any idea, which encouraged them to believe, that the maid had undergone less than a total cessation of the vital functions.

But he said, *she was not dead*. We are therefore spared in the farther trouble of looking for his meaning, that *she slept*, in that figurative sense of the word *sleep*, wherein he himself speaking of *Lazarus*, his Apostle *Paul* speaking of the resurrection, and others in various parts of scripture, have used it as synonymous with *death* ; for this would encumber the passage before us with no less than a direct contradiction in terms.

We must therefore necessarily understand his expression, that *she slept*, in such a figurative sense, as while it does not contradict

his assertion that *she was not dead*, is equally compatible with the declarations of all who were present, that *she was dead*, in all the common appearances of death. If his authority cannot and ought not to be gain-sayed, neither are those common appearances of death to be treated with disregard, or confounded with any symptoms of mortality, which fall short of an expiring breath. There seems therefore but one solution of the matter, which can reconcile these contrariant authorities ; and you have it in this plain idea ; that tho' she was not absolutely and finally dead, yet she was apparently so, by that cessation of the powers and functions of life, which gives the constant notice that death hath taken its hold.

The similitude he hath used is most perfectly natural to express this doctrine ; and, as expressive of it, will meet the ear of the most accurate philologist with the chastest effect. In sleep, the spirit of man is quiescent ; the power that moves us, as intelligent active beings, ceases from its usual

usual exertions : Yet it abides within us, till the removal of the oppression, by which it is locked up, suffers it to act again. In a similar manner, but in a stronger degree, on the immediate invasion of death, the spirit of life becomes dormant ; it feels a stop to its power of action ; it is put out as a burning taper : But a spark still remains somewhere latent, and for some time capable of catching the re-kindling heat, that meets it not too late. Circumstances will make this more or less difficult in the natural and figurative taper alike. Let the suppression come when either has been lingering in the socket, and is nearly burnt out of itself, and the restoration cannot be expected, if it were worth the trial. But where the flame is suddenly put out in its full strength, it will meet more readily the heat that reaches it. In almost every instance we know that warmth remains a considerable time after the suppression of life : It seems then but natural to conclude, that this remnant warmth is given by the remnant spirit of life ;

life; and then why may not this spirit of life be recovered by remedies that reach effectually the organs, thro' which it is to act?

This interpretation is not forced upon our Saviour's words, because it is convenient for this occasion: The more it is considered, the more easy and pertinent it will seem. Indeed, it appears extremely difficult, in a view of the whole case, to fix any other meaning on his words, that is consistent with the gravity of his character. And if this be thought objectionable, as it may seem to lessen, if not annihilate, his own miracle, in the eyes of those whom it was meant to convince, and convert to him, the answer is easy; that less than a miracle it could not be, when by his word alone the principle of life was recalled: If others, pretending only to common science, have recalled it after him, it is by the persevering labor of external remedies.

In this way the *Humane Society* hath directed its attempts, but without presumption.

tion. If it might derive encouragement from the hints suggested in this language of our Lord, and in other events recorded in the Bible; those hints are now completely filled up by the accurate investigations of science. Experience hath given that certain knowledge of the human frame, which suffers not even the secret springs of life and death to escape its reach. By accumulated proofs of late years it has been found, that the principle of life rests more in the nerves and muscles than has usually been thought; that these, together with the lungs, are happily endued with an irritable quality, of which they are never incapable, so long as they keep their proper tone; and consequently that whenever by successful remedies these can be brought into re-action, notwithstanding the heart has ceased to beat, the blood to flow, and the lungs to play, life of course will be restored into the frame. Nothing therefore can be more indisputably realised, than the distinction between *absolute* and *apparent* death; which has enabled this Society, and others of the like kind on the continent of Europe, by the
restoration

restoration of many hundred individuals to life, to pronounce of them in the words of our Saviour, *they were not dead, but slept*, in a stronger sense.

We are indebted indeed for the first movements in this great design to another country : But those, who first moved in it, must in their turn acknowledge the obligations they have received from hence, in the wonderful improvements to which the zeal and abilities of those, who formed this institution, have carried the means and remedies, on which all its success depends. Its exertions have been directed chiefly to the recovery of those who have been drowned, which happens perhaps more frequently, at least in many parts of our Island, than any other circumstance of sudden or accidental death, where no injury is done to the corporeal frame. But in various cases of suffocation it has been equally successful ; and it rests with the public encouragement to shew, what farther wonders yet remain for its efforts to accomplish.

For

For a considerable time, the exertions of this Society met with the most unaccountable prejudices, which perhaps not all their marvellous success has yet been able to extinguish. But in this circumstance they are brought again into an honorable similitude to the situation of our Saviour himself in the case before us : The parallel is so strong, that it cannot fail to strike us ; and we hope it will be a sufficient cure of all prejudices in future. When our Saviour gave the friends of the young woman hopes that he would restore her to life, telling them *she was not dead, but slept*, we find *they laughed him to scorn* ; not more perhaps for speaking of restoring the dead to life, than for endeavoring to persuade them that death had not taken place, where every constant evidence of it appeared. And how many difficulties had the first institutors of this *humane design* to encounter, when, on the assured distinction between *absolute* and *apparent* death, they proposed the restoration of the drowned to life ?

life? They could tell you, that *they were laughed to scorn*. They recollect with pain the coolness, the unbelieving backwardness, with which they were met, even in the walks of the medical profession itself; and then no wonder if the same things attended them from the common classes of people, who were to come forward in the labors necessary to give success to these attempts. But when success hath put its seal to the purpose, all prejudice, which before was weak, (as prejudice must ever be) becomes mean and wretched; it is made criminal, without pardon or excuse. Every generous mind will rejoice that its ideas are opened, and its most tenacious opinions overset, when the event throws such lights upon science, and benefits mankind in circumstances so closely connected with their fondest feelings. In exchange for our most rivetted notions, we are compensated with the means of gratifying one of our strongest desires, the continuance of life, by frustrating

crating some of the numerous contingencies, which perpetually lie in wait to cut it off.

But if it may now triumph over prejudice, there are other circumstances which yet impede its progress, and bring us this day to solicit your benevolent assistance. To diffuse this life-restoring art thro' every quarter of this island, must be the natural wish of those, whose industry and benevolence hath ripened it. But if ever they prevail in this, the support of it must be left in a great degree to those several districts, into which it shall find its way. In the much narrower circle, which incloses at most the neighbourhood of this metropolis, or no great distance from it, the exertions of this Society call for aids, which hitherto it has been but poorly enabled to supply. Reflect for a moment, that it must employ not only numbers of the medical profession, who are not in every situation to be compensated merely by the rewards of honor; but

but numbers also of another class, whose time and labor is their daily bread. In short, how benevolent soever mankind may be, benevolence alone cannot be expected to bring them forward at every call, where their circumstances render it necessary to put a value on their service. And if in the list of subscribers, which is open to your notice, you make allowance for those, whose names may claim to stand there for general services or patronage, which produces no annual addition to its purse; you will find its powers of answering these needful gratifications extremely narrowed. These will be found still more narrowed, when you take into account the considerable and necessary expenditures, with the utmost frugality, in diffusing not only into the hands of subscribers, but thro' the world at large, that account of its progress, and those other publications in its favor, which are necessary to do it justice, and to familiarize to the assurance of all those facts, which else might appear incredible, or doubtful

doubtful at least. It must therefore depend considerably on the return of this day for the liberality, which the indulgence of the public has hitherto encouraged it to solicit. I wish I had no need to say, that on the generosity of this congregation will rest a great share of its ability not only to preserve the valuable assistants it employs, but to raise up others for extending its benevolent work. And when that generosity is gathered from numbers in portions, which hardly any circumstances can feel the want of, surely there is not one in this place but will put forth his hand to the contribution, which makes not him poor, but will be the mean of making many rich in those blessed improvements, which flow from a present salvation, and may lead to one that is eternal.

* There some of them, who are monuments of the blessings of this HUMANE SOCIETY, now stand before you. Behold them alive from the jaws of death!

C

They

* A number of men, women, and children, recovered by the Society from apparent death, were placed in a gallery opposite to the Preacher.

They were buried by the overwhelming deep, or they felt the strangling hand of death in other ways. They were consigned to that state of darkness, which you never seriously reflect on but with trembling. They actually entered that land of the enemy, compared with whose captivity, every bondage, every evil upon earth is welcome to your minds; and even to retard whose approach, you count all the wealth of the world cheaply laid out, in the hour when he threatens you with his grasp. They fell in a moment: When least prepared, when thinking least of going to make their great account, they were carried away from industrious occupation, or innocent pastime, from the anxious expectation of afflicted parents, disconsolate families, or lamenting friends, with not even an interval allowed to cast a transient thought upon their God. You must therefore, as men, and as Christians, survey them with feelings not merely of astonishment, but of the

the most exalted sympathy, which cannot fail to interest all the affections of the heart.

Had you seen them in the tumultuous moment, when every little remnant sense was struggling for rescue from the cruel element, which strove to extinguish it ; what, that the hand or purse could have administered, would you have spared, in the impatient endeavor to save a sinking brother ? But now is the heart, the hand, and the purse, put to far less exertion. Assist this Society with your mite, and you save a sinking brother. Even now perhaps, while we speak, a beloved child, a father, or a mother just taken from the watery grave, or gathered up from the suffocating stroke, are bedewed with the tears of surrounding and inconsolable relations, whilst the motionless eyes cannot repay with one single glance the bursting sobs, which fain would wake them into life :—They run, they cry aloud for the blest hand, for the dear, humane, divine art, that shall give salvation.

That hand, that blessing, that dear, humane, divine art is yours, who this day enable this Institution to give its relief to these scenes of affliction.

And *you* whom it has saved, will not fail evermore to give it *your* blessing. And while you bless it with your voice, you will be careful to ensure an additional recommendation to its purposes, in the conspicuous seriousness of heart, and regularity of life, which it has been the instrument of producing within you; and which it strives to nourish and maintain by that excellent scripture, and those other spiritual books, which it has put into every one of your hands. Reflect that God hath suffered you in a most extraordinary manner to be rescued from an instant and untimely death; and let your future days give him the proof of your gratitude. Perhaps, before-time you thought but little of him or his providence, and still less, it may be, of the precious salvation offered by his Son.

Son. Now in a temporal sense, *Jesus Christ* hath brought you to know by the fullest experience, that fundamental lesson of his gospel, *by grace ye are saved* : he has therefore given a more than common call on you to think and feel what that lesson speaks in a spiritual sense, with respect to that final salvation you have yet to wait for. Once hath he raised you as from the dead : Let not therefore his mercy be in vain ; but employ it to the purposes which that event should most naturally teach, and in which the apostle *Paul* hath already instructed you, that *you may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means you may attain the second resurrection from the dead, unto life everlasting.*

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Dr. COGAN and Dr. HAWES,
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OSWESTRY, Mr. Price, Mr. Griffiths, Mr. Price, jun.
Mr. Love, Mr. Read

A
BRIEF ACCOUNT
OF THE
HUMANE SOCIETY.

Established in this Kingdom in the Year 1774.

The YEAR 1774.

RESTORED from apparent Death Eight Persons, for whose Recovery the Society paid the Premiums.

The YEAR 1775.

RESTORED FROM APPARENT DEATH FOURTEEN PERSONS.

COMMUNICATED CASES.

DR. WARD and Mr. Lascelles of Gainsborough, restored to Life, C. Walton; Dr. Kipping restored A. B. Dr. Townshend and Dr. Pumphry, of Cork, restored Master S——; Mr. Badger restored a Youth; Mr. Rigby, Norwich, restored T. Duffield; Mr. House, Wycomb, a young Man; Mr. Stebbing, Ipswich, restored J. Sage; Mr. Goldwyer, Reading, restored J. Winch; Mr. Agar, New-York, restored John Smith.—The Persons

sons attended by these Gentlemen of the Faculty had been apparently dead for a considerable Time, from various Causes; and were happily restored to Life, in Consequence of the Society having taken great Pains, as well as been at a very great Expence, to disperse [*gratis*] their Methods of treating such unfortunate Accidents all over the Kingdom.

The Y E A R 1776.

RESTORED FROM APPARENT DEATH FIFTEEN
PERSONS.

Several Persons, who were apparently dead from Drowning, and other Causes, were restored to Life the present Year by Dr. Houlston. Dr. Lyon, Mr. Park, and Mr. Shertcliffe, of Liverpool; Dr. Dawson, Dr. Townsend of Cork; and Mr. Meak of Falkirk.

The Y E A R 1777.

RESTORED FROM APPARENT DEATH TWENTY
PERSONS.

Dr. Houlston, of Liverpool, transmitted to Dr. Hawes the following happy Instances of Success the present Year: A Boy, 10 Minutes, Mary Hill, 15 Minutes, and a Child, 5 Minutes in the Water; all recovered. Mary Rice restored to life, and the Lives of 5 Persons saved by the Rewards being regularly paid to Assistants.

Mr. HINCHLIFFE, of Birmingham, restored R. Alsop; Mr. Stebbing, Ipswich, restored E. G. a young Man, who hanged himself; Mr. Nichols, of Bath, restored a young Woman; and Mr. Aspinall, of Abberford, restored a young Man; Dr. Garioch restored a young Man (after all other Means had failed) by putting the seeming Corpse into hot Ashes; though it was full Two Hours before Signs of returning Life appeared.

The

The Y E A R 1778.

RESTORED FROM APPARENT DEATH TWENTY-
NINE PERSONS.

Dr. Houlston, of Liverpool, communicated the present Year to the REGISTER the Particulars of three Persons, whose Lives were saved there, by using the Means laid down by the Humane Society; Dr. Dawson, of Coldstream, restored a Child; Mr. M^cQueen, of Ipswich, recovered an only Son; and Mr. Crutwell, of Bath, restored three Persons, namely, A. T. a young Woman, who had committed the horrid Crime of Suicide; Mr. Layton's Child, and Mr. Williams's Son, aged seven Years.— This Gentleman concludes his Letter addressed to Dr. Hawes, with the following Words “ I am happy to say, “ Sir, that to the Institution of the HUMANE SOCIETY, “ I believe every one of the Patients owe their Lives; for “ without proper and immediate assistance they would not “ have recovered.”

The Y E A R 1779.

RESTORED FROM APPARENT DEATH TWENTY-
TWO PERSONS.

Cf. seventeen Cases at Liverpool (the Particulars of which were received from Dr. Houlston the present Year, but omitted by mistake in our Reports for 1779 and 1780) four Lives were preserved, and five Persons recovered from Drowning. A Child restored by John Groves, Esq; A Boy recovered by Mr. Baker, James Farrell, a private Marine on board his Majesty's Ship the America, by Mr. Anderson, the Surgeon, who concludes his letter as follows: “ In three Instances of Success I have experienced “ the benign Effects of the Society's Undertakings.”

The

The Y E A R 1780.

EIGHTEEN Persons, who were apparently dead, were recovered by the MEDICAL ASSISTANTS of the Humane Society.

At Liverpool, out of seventeen Cases communicated by Dr. HOULSTON, Eleven were recovered or preserved from Drowning.

Mr. M'Auly restored a Child ; Mr. Bromfield restored a Man, who was suffocated in a Well ; Mr. Yate restored A. N. the Particulars communicated by Mr. Oldham, of Manchester. Mr. Thompson, of Rochester, restored to Life W. Clark, a Child. " It was four Hours before " Signs of returning Life were evident." Mr. Thompson further adds,—" If I had not corresponded with Dr. Hawes, the Child would have been committed to the " Grave, as I should never have thought of such resolute " Perseverance with so little apparent Success for so many " Hours."

The Reports for the Years 1774, 1775, 1776, 1777, 1778, 1779, and 1780, give a circumstantial Account of the Recoveries from apparent Death; the Preservations, and likewise Instances of Success communicated by the Faculty in different Parts of the Kingdom.

The preceding Instances of Restoration to Life, prove to a Demonstration the Practicability of recovering those who are to all Appearance dead ; and ascertain a very affecting and humiliating Truth ; " that hundreds might have been restored, " and have remained to this Moment a Blessing to their Con- " nections, and to the World, if such an Institution had been " earlier established in these Kingdoms".

A LARGE NUMBER OF ADVERTISEMENTS, containing the Methods of Treatment alone, are printed, in order to be dispersed through various Parts of the Kingdom, especially in Sea Ports, and Towns contiguous to large Rivers, in order to diffuse a Knowledge of the Means of assisting Persons in such critical Situations.

A SILVER MEDAL was voted in the Year 1777, to the Medical Assistants, or any other Gentlemen, who have been the happy Instruments of Restoration to Life, as an Acknowledgment of their Skill and generous Affiduity.

The SOCIETY pay their REWARDS in the following Manner :

FOUR GUINEAS, whenever Life has been restored.

TWO GUINEAS, in every unsuccessful Attempt, provided the Mode of Treatment prescribed by the Society has been used Two Hours.

ONE GUINEA to Publicans, who receive the Body readily into their Houses.

To such as are inclined to become Benefactors by Will, the following Form of a Legacy is recommended :

Item, I give and bequeath unto A. B. and C. D. the Sum of _____ to be raised and paid by and out of my personal Estate and Effects, which by Law I may or can charge with the Payment thereof, upon Trust, and to the Intent that they, or either of them, do pay the same to the Treasurer (for the Time being) of a Charity, called or known by the Name of **THE HUMANE SOCIETY**, instituted in the Year 1774 ; which said Sum I desire may be applied to carrying on the benevolent Designs of the said Charity.

N. B. Giving Land, or Money, or Stock, by Will, to be laid out in the Purchase of any Estate for charitable Uses, will be void by the Statute of Mortmain ; but Money or Stock may be given by Will, without being directed to be laid out.

The Hon. PHILIP BOUVERIE having given *Twenty Pounds*, and Dr. Lettsom Ten Guineas, in order that a BIBLE, a COMMON PRAYER, and a RELIGIOUS BOOK* be presented to every Person restored from *apparent Death* by the Medical Assistants; the Directors hope, by the further Assistance of other well-disposed Persons, to continue a Plan which may be productive of the most happy Consequences to Persons whose Lives have been so fortunately preserved.

* The religious Book given to those restored by the Society is, "The Great Importance of a Religious Life;" to which is subjoined some suitable Prayers by the Rev. Dr. MILNE, Rev. Mr. HARRISON, Rev. Dr. JEFFERIES, and the Rev. Dr. TOWERS.

SUBSCRIPTIONS

FOR THE

HUMANE DESIGN OF RECOVERING PERSONS
APPARENTLY DEAD BY DROWNING OR
SUFFOCATION, &c. are received by

Mess. LANGSTON, POLHILL, TOWGOOD,
and AMORY, Clement's-lane
JAMES HORSFALL, Esq. Middle Temple
Dr. HAWES, Palsgrave-Place, Strand
Mr. ROWLEY, at the London Coffee-house

Where the Advertisements mentioned above may be
had.

FIVE GUINEAS, or more, at One Payment, con-
stitute a perpetual Director.

ONE GUINEA per Annum constitutes an Annual
Director.

* * The HUMANE SOCIETY was introduced into
this Kingdom in the Year 1774, so that in less than Eight
Years, *Seven Hundred and Twelve Accidents* have come
under the Notice of this Charity; and *Three Hundred and
Nineteen Persons* have been happily snatched from the
watery Grave, restored to their Families, and to Public
Utility.

* * The DIRECTORS of this INSTITUTION
*are extremely desirous to complete their Design, by appointing
Medical Assistants throughout the Kingdom, and extending
their Rewards not only to every Part of the Country, but also
to a Recovery in various Instances of sudden Death. But it is
impossible to accomplish a Work of Humanity so noble and ex-
tensive, unless their Views should be more warmly patronized by
those to whom Providence hath afforded the Power as well as
the Inclination, to assist an Undertaking so truly beneficial to
Mankind.*

*The Second Week in October, and early in January 1783,
will be delivered,*

THE AUTUMNAL AND SPRING COURSES
O F
M E D I C A L L E C T U R E S
O N T H E
T H E O R Y A N D P R A C T I C E
O F
R E S T O R I N G A N I M A T I O N
T O T H E
H U M A N B O D Y,
I N A
V A R I E T Y O F C A S E S,
W H E R E I N
By DISEASE OR ACCIDENT, it is *apparently deprived*
of the VITAL PRINCIPLE.
By W. H A W E S,
Physician to the SURREY DISPENSARY,
AND ONE O F T H E
INSTITUTORS of the HUMANE SOCIETY.

THE NATIONAL ARCHIVES
COLLECTIONS

RECORDS OF THE DEPARTMENT OF THE INTERIOR

GENERAL LAND OFFICE

LAND WARRANTS

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